A 4224 a. 4.

Choice Drop
OF
HONEY
From the R. Jesus Christ.
Rock
CHRIST.

Deut. 32. 31.

For their Rock *is not as* our Rock, *even our Enemies themselves being Judges.*

Which Rock *was* CHRIST.

1 *Cor.* 10. 3.

BRITISH MUSEUM

To the READER.

HAving with grief of heart considered, That many poor Souls in these last and perilous Times, are tossed too and fro, ready to be carried away with every wind of Doctrine, by the sleights of Men, and their cunning craftiness, whereby they ly in wait to deceive, Eph 4.14. And having known by sad Experience, that there are many Foundations to build upon which are false, upon which much labour is spent in vain: I could not but Publish this little Treatise, in very love to such poor straying Souls, as may ignorantly be led away by Men that speak not the Truth in

Love, neither are growing up into him *in all things who is the Head* CHRIST, *to whom if there be not an Union, all that we do is accurſed*, Eph. 4. 15.

The only Deſign of this ſhort Diſcourſe is to Exalt Chriſt over all, *to make all that is in us ſtoop to him; to lead poor loſt ſinners unto him that came to* ſeek and to ſave them that are loſt, Luke 19. 10. *to beſpeak every one* as ſinners, *to have heart-dealings with* CHRIST *as a* free Saviour *for the worſt of ſinners*, Rom. 10. 9. *And if the Lord ſhall pleaſe to bleſs the reading of this Treatiſe to thee, thou wilt find it as a ſtill Voice behind thee ſaying*, This is the Way walk in it, that thou turn not to the right hand, nor to the left. *For the Way into that pleaſant Path of Soul-Juſtification before God, is in and through the righteouſneſs of Jeſus Chriſt; for all our ſelf-righteouſneſs is as filthy Rags;*

Rags; *for surely shall one say*, In the Lord have I Righteousness and Strength; in the Lord shall all the Seed of *Israel* be justified, and shall glory, *Isa.*45.24,25. *It is only the dying of that* just One, *for us* unjust Ones, *must bring us to God*; He that knew no Sin, was made Sin for us, that we (*that were nothing but Sin*) might be made the Righteousness of God in him, 2 *Cor.*. 5. 21.

Christian Reader, *Let all that is of old* Adam *in thee fall down at the foot of* Christ, *he only must have the Preheminence*; *all the Vessels of this spiritual*, *New-Covenant Temple*, *from the Cups to the Flaggons*, *must be all hung upon* Christ: *He is to bear the Glory*, *for he is only worthy*; *he alone is to build the Temple of the Lord*, *and to bear the Glory*: *He by his Father's Appointment is* Foundation-*Stone*, Corner-*Stone*, *and he is to be* Top-*Stone*; *he*

is the Father's Fulneſs of Grace and Glory; whatever thy Wants be, thou mayſt come to him, there is Balſam enough in him fit for Soul-cure.

Reader, *The good Lord help thee to experience this enſuing* Word of Advice, *that it may be made by God unto thee, like* Honey, *ſweet to thy ſoul, and health to thy Bones, and my Soul ſhall rejoice with thee.*

May it pleaſe him to give thee Deut. 32.13 with 1 Sam. 14.29 *to* ſuck honey out of this Rock CHRIST, *that thou mayſt cry out,* See, I pray you, how mine eyes have been enlightned, becauſe I have taſted a little of this Honey, *This I humbly truſt, is as well the* Experience *as Frayer of*

The Publiſher.

A Choice Drop OF HONEY From the *ROCK* CHRIST.

A WORD of Advice to my own Heart and thine. Thou art a Professor, and partakest of all Ordinances, thou dost well, they are glorious Priviledges: But if thou hast not the Bloud of Christ at the Root of thy Profession, it will wither, and prove but Painted Pageantry to go to Hell in.

If thou retain Guilt, Self-righteousness under it, those Vipers will eat out

all the Vitals of it at length. Try and Examine with greateſt Strictneſs every Day, what bottom thy Profeſſion and Hope of Glory is built upon. Whether it was laid by the Hand of Chriſt; if not, it will never be able to endure the Storm that muſt come againſt it, Satan will throw it all down, and great ſhall be the fall thereof, *Matt.*7.27.

Glorious Profeſſor! Thou ſhalt be winnowed, every Vein of thy Profeſſion will be tried to purpoſe: 'tis terrible, to have it all come tumbling down, and to find nothing *but it to bottom upon!*

Soaring Profeſſor! See to thy waxen Wings betimes, which will melt with the heat of Temptations. What a Miſery is it, to Trade much, and Break at length, having no Stock, no Foundation laid for Eternity in thy Soul?

Gifted Profeſſor! Look there be not a Worm at the Root, that will ſpoil all thy fine Gourd, and make it die about thee in a day of Scorching. Look over thy Soul daily, and ask, Where is the Blood of Chriſt to be ſeen upon my Soul? What Righteouſneſs is it that I ſtand upon to be ſaved by? Have I got off all my ſelf-righteouſneſs? Many Eminent Profeſſors have come at length to cry out in the ſight of the Ruine of all

all their Duties, *Undone, undone to all Eternity!*

Consider, The greatest Sins may be hid under the greatest Duties, and the greatest Terrors. See the Wound that Sin hath made in thy Soul be perfectly cured by the Blood of Christ, not skinned over with Duties, Humblings, Enlargements, &c. Apply what thou wilt besides the Blood of Christ, it will poison the Sore. Thou wilt find *that* Sin was never mortified truly, *that* thou hast not seen Christ bearing for thee upon the Cross: Nothing can kill it but the beholding of Christ's Righteousness.

Nature can afford no Balsam fit for Soul-cure. Healing from Duty, and not from Christ, is the most desperate Disease. Poor ragged Nature with all its highest Improvements, can never spin a Garment *fine enough* without spot; *large enough*, without Patches, to cover the Souls Nakedness. Nothing can fit the Soul for that use but Christ's perfect Righteousness.

Whatsoever is of Nature's spinning, must be all un-ravelled, before the Righteousness of Christ can be put on: Whatever is of Nature's putting on, Satan will come and plunder it every Rag away, and leave the Soul naked and

open to the Wrath of God. All that Nature can do will never make up the least dram of Grace that can mortifie Sin, or look Christ in the face one day.

Thou art a Professor, goest on Hearing, Praying and Receiving, yet miserable mayest thou be. Look about thee, didst thou ever yet see Christ to this day, in *distinction* from all other Excellencies and Righteousnes in the World, and all them falling before the Majesty of his Love and Grace? *Is.*2.17.

If thou hast seen Christ truly, thou hast seen *pure Grace, pure Righteousnes* in him, every way infinite, far exceeding all Sin and Misery; if thou hast seen Christ, thou canst trample upon all the Righteousnes of Men and Angels, so as to bring thee into *Acceptation* with God. If thou hast seen Christ, thou wouldst not do a Duty without him for ten thousand Worlds, 1 *Cor.*2.2. If ever thou didst see Christ, thou saw'st him a *Rock* higher than *self-righteousnes Satan* and *Sin*, *Psalm* 61.2. and this *Rock* doth follow thee, 1 *Cor.*10.4. and there will be continual Droppings of Honey and Grace out of this *Rock* to satisfie thee, *Psal.*81.16. Examine, if ever thou hast beheld Christ as the only Begotten of the Father, full of Grace and Truth,

John

John 1.14,16,17. Be sure thou art come to Christ, that thou standest upon the Rock of Ages, hast answered his Call to thy Soul, hast closed with him for *Justification*.

Men talk bravely of believing whilst whole and sound, few know it; Christ is the Mystery of the Scriptures; Grace is the Mystery of Christ. Believing is the most wonderful thing in the World. Put any thing of thine own to it, and thou spoilest it; Christ will not so much as look at it for Believing. When thou believest and comest to Christ, thou must leave behind thee thy own Righteousness, and bring nothing but thy Sin, (O that is hard) leave behind all thy Holiness, Sanctification, Duties, Humblings, &c. and bring nothing but thy Wants and Miseries, else Christ is not fit for thee, nor thou for Christ. Christ will be a pure *Redeemer* and *Mediator*, and thou must be an *undone sinner*, or Christ and thou will never agree. It's the hardest thing in the World to take Christ *alone* for Righteousness; that's to acknowledge him Christ. Join any thing to him of thy own, and thou Un-Christs him.

Whatever comes in when thou goest to God for Acceptation [besides Christ]

call

call it *Antichrist*, bid it be gone; make only *Christ's Righteousness* Triumphant; all besides that is *Babylon*, which must fall if Christ stand, and thou shalt rejoice in the Day of the fall thereof. Christ alone did tread the *Winepress*, and there was none with him, *Isa.* 63. 3. If thou join any thing to Christ, Christ will trample upon it in Fury and Anger, and stain his Raiment with the Blood thereof. Thou thinkest it easie to believe; Was ever thy Faith tried with an hour of Temptations, and a thorough sight of Sin? Was it ever put to grapple with Satan, and the Wrath of God lying upon the *Conscience*? When thou wast in the Mouth of Hell and the Grave, then did God shew thee Christ, a Ransom, a Righteousness, &c. Then couldst thou say, *O! I see Grace enough in Christ*: Thou may'st then say that which is the biggest Word in the World, *Thou Believest*. Untried Faith is uncertain Faith. To *believing*, there must go a clear conviction of Sin, and of the Merits of the Blood of Christ, and of Christ's *Willingness* to save upon this Consideration meerly, *that thou art a Sinner*; things all harder than to make a *World*. "All the "Power in Nature, cannot get up so

"high

"high in a storm of Sin and Guilt, as "really to believe there is any *Grace* "any *Willingness* in *Christ* to save. When Satan chargeth Sin upon the *Conscience*, then for the Soul to charge it upon Christ, that is Gospel-like, that is to make him Christ: He serves for that use; to accept *Christs Righteousness alone*, his *Bloud alone for Salvation*, that's the Sum of the Gospel. When the Soul in all Duties and Distresses can say, *Nothing but Christ, Christ alone* for *Sanctification, Justification, Wisdom, Redemption*, 1 *Cor.* 1.30. not Humblings, not Duties, not Graces, *&c.* that Soul hath got above the reach of the Billows.

All Temptations, Satan's Advantages and our Complainings, are laid in Self-Righteousness and Self-Excellency: God pursueth these by setting Satan upon thee; these must be torn from thee (be as unwilling as thou wilt) these hinder Christ from coming in, and *till Christ come in, Guilt will not out*; and where Guilt is, there is hardness of heart. And therefore, much *Guilt* argues little, if any thing, of *Christ*.

When *Guilt* is raised up, take heed of getting it allayed any way but by *Christ's Bloud*, that will tend to hardning. Make Christ thy *Peace*, not thy

Duties,

Duties, thy Tears, &c. *Eph.* 2. 14. Chriſt thy Righteouſneſs, not thy *faith*, nor *ſincere obedience*, &c. Thou mayſt deſtroy Chriſt by *Duties* as well as by *Sins*. Look at Chriſt, and do as much as thou wilt. Stand *with all thy weight upon Chriſt's* Righteouſneſs: *Take heed of having one foot on thy own Righteouſneſs, another on Chriſt's.* Till Chriſt come and ſit on high upon a Throne of Grace in the Conſcience, there is nothing but Guilt, Terrors, ſecret Suſpicions, the Soul hanging between *Hope* and *Fear*, which is an Un-goſpel-like State.

He that fears to ſee Sin's utmoſt Vileneſs, the utmoſt Hell of his own Heart, he ſuſpects the *Merits* of Chriſt. Be thou never ſuch a great Sinner, try Chriſt to make him thy Advocate, and thou ſhalt find him *Jeſus Chriſt the righteous*, 1 *John* 2. 1. In all Doubtings, Fears and Storms of Conſcience, look at *Chriſt* continually. Do not argue with Satan, (he deſires no better) bid him go to Chriſt, and he will anſwer him.

It's his Office, as he is our Advocate, 1 *John* 2. 1.

His Office to anſwer Law, as our Surety, *Heb.* 7. 22.

His Office to anſwer Juſtice, as our Mediator, *Gal.* 3. 20. 1 *Tim.* 2. 5.

And

And he is ſworn to that Office, *Heb.* 7. 20, 21. Put Chriſt upon it; if thou wilt do any thing thy ſelf as to Satisfaction for Sin, thou renounceſt *Chriſt the righteous, Who was made Sin for thee*, 2 Cor. 5. 21.

Satan may alledge and corrupt Scripture, but he cannot anſwer Scripture: it's Chriſt's Word of *mighty Authority*. Chriſt foiled Satan with it, *Matth.* 4.

In all the Scripture there is not an ill word againſt a poor Sinner, ſtript of *Self-righteouſneſs*; nay, it plainly points out this Man to be the Subject of the Grace of the Goſpel, and none elſe. *Believe but Chriſt's Willingneſs, and that will make thee willing*. If thou findeſt thou canſt *not believe*, remember it's Chriſt's Work to make thee *believe*; put him upon it, *He works to will and to do of his good pleaſure*, Phil. 2. 13.

Mourn for thy Unbelief, which is a ſetting up of Guilt in the *Conſcience* above *Chriſt*, an undervaluing the Merits of Chriſt, accounting his Bloud an unholy, a common, an *unſatisfying* thing!

Thou complaineſt much of thy ſelf, doth thy Sin make thee look more at Chriſt, leſs at Self? That's right! elſe Complaining is but Hypocriſie. To be looking at Duties, Graces, Enlargements

when

when thou should'st be looking at Christ, that's pitiful: Looking at them, will but make thee Proud: Looking at Christ's Grace, will make thee humble, *By Grace ye are saved*, Eph. 2. 5. In all thy Temptations be not discouraged, *James* 1.2. Those Surges may be (not to break thee, but) to heave thee off thy self, on to the Rock *Christ*.

Thou may'st be brought low even to the brink of Hell, ready to tumble in; thou canst not be brought lower than the Belly of Hell, (many Saints have been there, even dows'd in Hell) yet there may'st thou cry, there may'st thou look toward the holy Temple, *Jonah* 2. 2, 4. Into that Temple none might enter but *purified ones*, and with an *Offering* too, *Acts* 21.26. But now Christ is our Temple, Sacrifice, Altar, High-Priest, to whom *none must come but Sinners*, and that without any Offering but his own Blood, once offered, *Heb.* 7. 27. Remember all the *Patterns* of Grace that are in Heaven. Thou thinkest, O what a *Monument of Grace* wouldst thou be! There are many thousands as rich Monuments as thou canst be. The *greatest Sinner did never pose the Grace of Christ*: Do not Despair, hope still; when the Cloud's at Blackest, even

then

then look towards Christ, the ſtanding Pillar of the Father's Love and *Grace, ſet up in Heaven for all Sinners to gaze upon continually.* Whatſoever Satan or Conſcience ſay, do not conclude againſt thy ſelf: Chriſt ſhall have the laſt word, he is Judge of Quick and Dead, and muſt pronounce the final Sentence: his Blood ſpeaks

Reconciliation, *Coloſſ* 1. 20.
Cleanſing, 1 *Joh.* 1. 7.
Purchaſe, *Acts* 20. 28.
Redemption, 1 *Pet.* 1. 19.
Purging, *Heb.* 9. 13, 14.
Remiſſion, *v.* 22.
Liberty, *Heb.* 10. 19.
Juſtification, *Rom.* 5. 9.
Nighneſs to God, *Eph.* 2. 13.

Not a drop of his Blood ſhall be loſt. Stand and hearken what God will ſay, for *he will ſpeak Peace to his People, that they return no more to Folly, Pſal.* 85. 8. He ſpeaks *Grace, Mercy* and *Peace,* 2 *Tim.* 1. 2. That's the Language of the Father, and of Chriſt. Wait for Chriſt's appearing as the Morning-Star, *Rev.* 22. 16. He ſhall come as certainly as the Morning, as refreſhingly as the Rain, *Hoſ.* 6. 3.

The Sun may as well be hindred from riſing, as Chriſt the Sun of Righte-

ouſneſs,

ouſneſs, *Mal.*4.2. *Look not a moment off Chriſt. Look not upon Sin, but look upon Chriſt firſt:* when thou mourneſt for Sin, if thou doſt not ſee Chriſt, then away with it, *Zech.* 12. 10. In every Duty look at Chriſt; *before* Duty, to pardon; *in* Duty, to aſſiſt; *after* Duty, to accept: without this it's but carnal, careleſs Duty. Do not *legalize* the Goſpel, as if *part* did remain for thee to do and ſuffer, and *Chriſt were but an half Mediator*, and thou muſt bear part of thy own Sin, and make part Satisfaction. Let Sin break thy Heart, but not thy Hope in the Goſpel.

Look more at Juſtification than Sanctification, *In the higheſt Commands conſider Chriſt, not as an Exactor to require, but a Debtor, an Undertaker to work.* If thou haſt looked at Workings, Duties, Qualifications, &c. more than at the Merits of Chriſt, it will coſt thee dear; *no wonder thou goeſt complaining.* Graces may be Evidences, the *Merits of Chriſt* [alone, without them] *muſt be the foundation of thy Hope to bottom on.* Chriſt only can be the Hope of Glory, *Col.*1.27.

When we come to God, we muſt bring nothing but Chriſt with us.

Any Ingredients of *our own*, or any previous *Qualifications* of our own, will poiſon

poison and corrupt Faith. He that builds upon Duties, Graces, &c. knows not the Merits of Christ. This makes Believing so hard, so far above Nature. If thou believest, thou must every day renounce, in order to thy Acceptation with God, (as Dung and Dross, *Phil.* 3. 7, 8.) thy Priviledges, thy Obedience, thy Baptism, thy Sanctification, thy Duties, thy Graces, thy Tears, thy Meltings, thy Humblings, and *nothing but* Christ *must be held up:* Every day thy Workings, thy Self-sufficiency must be destroyed. Thou must take all out of God's Hand in a way of *free gift.*

Christ is the gift of God, *John* 4.10.

Faith is the Gift of God, *Eph.* 2. 8.

Pardon a free Gift, *Rom.* 5.16, Ah! how Nature storms, frets, rageth at this, that *all is of Gift*, and it can purchase nothing with its Actings, and Tears, and Duties, that all its Workings are excluded, and of no value in Heaven!

If Nature had been to contrive the way of Salvation, it would rather have put it into any hands, of Saints or Angels to *sell it*, than of *Christ*, who *gives freely* whom therefore it suspects: It would have set up a way to purchase by *doing*, therefore it abominates the Merits of *Christ*, as the most destructive thing

thing to it; *Nature would do any thing to be saved, rather than go to Christ, or close with Christ.* Christ will have *nothing*, the Soul will force somewhat of its own upon Christ. Here is the great Controverse!

Didst thou ever yet see the *Merits* of Christ, and the infinite *Satisfaction* made by his Death? Didst thou see this when the burden of Sin and the Wrath of God lay heavy on thy Conscience? that's *Grace*. The Greatness of Christ's Merits is known only to a poor Soul at the greatest loss. Slight Convictions will have but slight low prizings of Christ's Blood and Merits.

Despairing Sinner, thou lookest on thy right-hand and thy left, saying, *Who will shew us any Good?* Thou art tumbling over all thy Duties and Professions to patch up a *Righteousness* to save thee; *miserable Comforters* are all those to thee. Look at *Christ* now; Look at *Christ* now, *Look to him and be saved all the ends of the Earth*, Isa. 45.22. There is none else. He is a Saviour and there is none besides him, *ver.* 21. Look any where else and thou art undone, God will look at nothing but Christ, and thou must look at nothing else. Christ is *lifted up on high* (as the *Brazen Serpent* in the

the Wilderness) that the *Ends of the Earth*, Sinners at the greatest distance *may see him*, and *look towards him*. The least sight of him will be saving, the least touch healing to thee; and God intends thou shouldst look on him, for he has set him on a high Throne of Glory, in the *open view of all poor Sinners*. Thou hast infinite reason to look on him, but *no reason at all* to look off him, for he is *meek and lowly of heart*, *Matt.* 11.29. He will do that himself which he requires of his Creature, *viz.* bear with Infirmities, *Rom.* 15.1. not pleasing himself, not *standing upon Points of Law*, ver. 2. He will restore with the spirit of Meekness, *Gal.* 6.1. and bear thy Burdens, *ver.* 2. He will forgive not only till seven times, but seventy times seven, *Matt.* 18.21,22. It put the faith of the Apostles to it to believe this, *Luke* 17.4,5. Because we are hard to forgive, we think Christ is hard too.

We see Sin great, we think Christ doth so, and measure infinite Love with our Line, infinite Merits with our Sins, which is the greatest Pride and Blasphemy, *Psa.* 103.11,12. *Isa.* 40.15. Hear what he saith, *I have found a Ransom*, Job 33.24. *In him I am well pleased*, *Matth.* 3.17. God will have nothing else, nothing else will do thee good, or satisfie Conscience,

ſcience, but Chriſt who ſatisfied the Father. *God doth all upon the account of Chriſt.* Thy Deſerts are Hell, Wrath, Rejection; Chriſt's Deſerts are Life, Pardon and Acceptation. He will only *ſhew* thee the one, but he will *give* thee the other. It's Chriſt's own Glory and Happineſs to Pardon; conſider, whilſt he was on the Earth, he was more among Publicans and Sinners than Scribes and Phariſees, his profeſſed Adverſaries, for they were *righteous ones.* It is not as thou imagineſt, that his State in Glory makes him neglectful and ſornful to poor Sinners: No, he has the ſame Heart now in Heaven, *He is God, and changeth not,* He is *the Lamb of God that taketh away the Sins of the World,* John 1.29. He went thro all thy Temptations, Dejections, Sorrows, Deſertions, Rejections, *Matth.* 4. 3, to 12. & 26. 38. *Mark* 15.34. *Luke* 22.44. he hath drunk the bittereſt of the cup, and left thee the *ſweet*; the Condemnation is out, Chriſt drank up all the Father's Wrath at one Draught, and nothing but Salvation is left for thee. Thou ſayſt, thou canſt not believe, thou canſt not repent; fitter for Chriſt, if thou haſt nothing but Sin and Miſery, Go to *Chriſt* with all thy Impenitency and Unbelief, to get

Faith

faith and Repentance from him, hat's glorious, Tell Christ, *Lord, I ave brought no righteousneſs, no Grace to e accepted in, or juſtified by; I am come or thine, and muſt have it.* We would e bringing to Christ, and that muſt not e, not a Penny of Nature's higheſt improvements will paſs in Heaven! Grace will not ſtand with Works, *Tit.* 3. . *Rom.* 11.6. that is a terrible Point to Nature, which *cannot think of being ript of all*, not having a rag of Duty r Righteouſneſs left to look at. Self-ighteouſneſs, Self-ſufficiency are the Darlings of Nature, which ſhe preſerves s her life; *that* makes *Chriſt* ſeem ugly o Nature, Nature cannot deſire him; e is directly oppoſite to all Nature's glorious Intereſt. Let Nature but make Goſpel, and it would be quite contra-y to Chriſt's; 'twould be to the *Juſt*, the *nnocent*, the *Holy*, &c. Chriſt made the Goſpel for *thee*, that is for *needy Sinners*, the *Ungodly*, *Unrighteous*, the *Accurſed*. Nature can't endure to think *he Goſpel is only for Sinners:* it will ra-her chooſe to deſpair than go to Christ on ſuch terrible terms. When Nature is put to it by Guilt or Wrath, t *will to its old haunts* of ſelf-righte-ouſneſs, ſelf-goodneſs, *&c.* An infinite Power

Power must cast down these strong Holds. None but the *Self-Justiciary* stands excluded out of the Gospel; Christ will look at the *most abominable Sinner* before him; because to such an one Christ cannot be made *Justification*, he is no *Sinner*. To say in compliment, *I am a Sinner*, is easy; but to pray with the Publican indeed, *Lord be merciful to me a Sinner*, is the hardest Prayer in the World. It's easy to say, *I believe in Christ*, but to see *Christ full of Grace and Truth, of whose Fulness thou mayest receive Grace for Grace*, that's saving. It's easy to profess Christ with the Mouth, but to confess him with the Heart, as *Peter*, [*to be the Christ, the Son of the living God*, the *alone Mediator*] that's above Flesh and Blood. Many call Christ *Saviour*, few know him so. To see Grace and Salvation in Christ is the greatest sight in the World: None can do that but at the same time they shall see *that* Grace and Salvation to be theirs. *Sights will cause Applications*; I may be ashamed, that in the midst of so much Profession, yet I have known little *of the Bloud* of Christ, *which is the main thing of the Gospel*. A Christless formal Profession, is the *blackest sight* next to Hell, that can be. Thou mayest

nayst have many good things, and yet
ack one, that may make thee go away
orrowful from Christ. Thou hast never
old *all thou hast*, never *parted* with *all* thy
wn righteousness, &c. Thou mayst be
igh in Duty, yet a perfect Enemy and
dversary to Christ. In *every Prayer*, in
very Ordinance, labour after *Sanctification*
o thy utmost, *but make not a* Christ *of it*
o save *thee*; if so, it must come down
ne way or other. Christ's infinite *Sa-*
isfaction, not thy *Sanctification*, must be
hy *Justification* before God. When the
Lord shall appear terrible out of his ho-
y Places, Fire shall consume *all that* as
Hay and Stubble.

This will be found Religion only, to
ottom all on the everlasting Moun-
ains of God's *Love* and *Grace* in Christ,
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nfinite Righteousness and Merits (they
re sanctifying, without them the heart
carnal) and in those sights to see the
ll vileness, yet littleness of sin, and to
e all pardoned; in those sights to pray,
ear, &c. Seeing thy polluted self, and
l thy weak performances accepted con-
nually; in those sights to trample up-
n all thy self-glories, Righteousnesses,
riviledges, as abominable, and be found
ntinually in the Righteousness of

Christ onely, rejoycing in the ruines of all thy own righteousnes, the spoiling of all thy own excellencies, that *Christ alone*, as Mediator, may be exalted in his Throne, mourniug over all thy duties (how glorious soever) that thou hast not performed in the sight and sense of Christ's Love. Without the blood of Christ on the Conscience, all is dead service, *Heb.* 9. 14.

That Opinion of *Free-will* (so cryed up) will be easily confuted (as it is by Scripture) in thy heart, who hast had any spiritual dealings with Jesus Christ, as to the applications of his merits, and subjection to his Righteousnes.

Christ is every way too magnificent a Person for poor Nature to close withal, or apprehend.

Christ is so infinitely holy, Nature durst never look at Him; so infinitely good, Nature can never believe Him to be such, when it lies *under full sights of sin*.

Christ is too high and glorious for Nature so much as to touch. There must be a Divine Nature first put into the Soul, to make it lay hold on him, He lies so infinitely beyond the sight or reach of Nature.

That Christ, that *natural Free-will* can apprehend, is but a *natural Christ*, of a

Man's

Man's own making; not the *Father's Christ*, not *Jesus the Son of the living God*, to whom none can come without the Father's drawing, *John* 6. 44. 46.

Finally, Search the Scriptures daily, as Mines of Gold, wherein the Heart of Christ is laid. Watch against Constitution Sins, see them in their *vileness*, and they shall never break out into act. Keep always an humble, empty, broken frame of heart, sensible of any spiritual miscarriage, observant of all inward workings, fit for the highest Communications. Keep not guilt in the Conscience, but apply the blood of Christ immediately. God chargeth Sin and Guilt upon thee, to make thee look to Christ the Brazen Serpent.

Judge not Christ's love by Providences, but by Promises. Bless God for shaking off false fonndations, for any way whereby he keeps the soul awakened, and looking after Christ; better Sickness, Temptations, than security and slightness.

A slightly Spirit will turn a profane Spirit, and will sin and pray too. Slightiness is the bane of profession, if it be not rooted out of the heart by constant and serious *dealings* with, and *beholdings* of *Christ* in duties, it will grow more strong

and more deadly, by being under *Church-Ordinances*. Measure not thy Graces by others attainments, but by Scripture-tryals. Be serious, exact in Duty, having the weight of it upon the heart; but *be as much afraid of taking comfort from duties as from sins*. Comfort from any hand but Christ is deadly. Be much in Prayer, or you will never keep up much Communion with God. As you are in Closet-Prayer, so you will be in all other Ordinances.

Reckon not Duties by high Expressions, but *by low frames*, and the beholdings of Christ. Tremble at Duties and Gifts. It was the saying of a great Saint, *He was more afraid of his Duties than his Sins*: the one often made him proud, the other always made him humble. Treasure up manifestations of Christ's Love, they make the Heart low for Christ, *too high for Sin*. Slight not the lowest meanest Evidences of grace. God may put thee to make use of the lowest as thou thinks, even that, 1 *John* 3. 14. that may be worth a thousand worlds to thee.

Be true to Truth, but not turbulent and scornful. Restore such as are fallen, help them up again with all the bowels of Christ. Set the broken, dis-joynted bones

bones with the Grace of the Gospel.

High Professor, Despise not weak Saints; thou mayest come to wish to be in the condition of the meanest of them. Be faithful to others infirmities, but *sensible of thy own.* Visit sick-beds, and deserted Souls much, they are excellent Schools of Experiences.

Abide in your calling, be dutiful to all relations, as to the Lord. Be content with little of the world. *Little will serve.* Think every little of Earth much, because unworthy the least. Think much of Heaven too little, because Christ is so rich and free. Think every one better than thy self, and carry ever self-loathing about thee, as one fit to be trampled upon by all the Saints. See the Vanity of the World, and the consumption that is upon all things, and love nothing but Christ. 'Mourn to see so 'little of Christ in the World, so few 'needing him; Trifles please them better. To a secure Soul, Christ is but a Fable, the Scriptures but a Story, Mourn to think, how many under Baptism and Church-Order, that are not under Grace, looking much after Duty, Obedience, little after Christ, little versed in Grace. Prepare for the Cross, welcome it, bear it Triumphantly

ly like Christ's Cross, whether scoffs, mockings, jeers, contempt, imprisonments, &c. But see it be Christ's Cross, not thine own.

Sin will hinder from glorying in the Cross of Christ. Omitting little Truths against Light may breed Hell in the Conscience, as well as committing the greatest sins against Light. If thou hast been taken out of the belly of Hell into Christ's Bosome, and made to sit among Princes, in the Household of God; Oh how shouldest thou live as a Pattern of Mercy! Redeemed, restored Soul, what infinite Sums dost thou owe to Christ? With what singular frames must thou walk and do every Duty? *Sabbaths*, what Praising-days, Singings of *Hallelujahs*, should they be to thee? *Church-Fellowship*, what a Heaven, a being with Christ, and Angels, and Saints? *Communion*, what a drowning the Soul in Eternal Love, as a burial with Christ, dying to all things besides him? Every time thou think'st of Christ, be astonished, and wonder; and when *thou seest sin*, look at Christ's Grace that did pardon it; and when *thou art proud*, look at Christ's Grace, *that* shall humble, and strike thee down in the dust.

Remember

Remember Chriſt's time of Love when thou waſt naked, *Ezek.* 16. 8, 9. and *then* He choſe thee. Canſt thou ever have a proud thought? Remember whoſe Arms ſupported thee from ſinking, and delivered thee from the loweſt Hell, *Pſal.* 86. 13. and ſhout in the Ears of Angels and Men, *Pſal.* 148. and ſing for ever; praiſe Grace, only Grace! Daily Believe, Repent, and Pray, and walk in the ſights of Grace, as one that hath the anointings of Grace upon thee. ——— Remember

Thy Sins, Chriſt's Pardonings;
Thy Deſerts, Chriſt's Merits;
Thy Weakneſs, Chriſt's Strength;
Thy Pride, Chriſt's Humility;
Thy *many infirmities*, *Chriſt's reſtorings*
Thy Guilt, Chriſt's new Applications of his Blood;
Thy Fallings, Chriſt's raiſing up;
Thy ſlightingneſs, Chriſt's ſufferings;
Thy Wants, Chriſt's Fulneſs;
Thy Temptations, Chriſts *tenderneſs*;
Thy Vileneſs, Chriſt's *Righteouſneſs*;

Bleſſed ſoul, whom Chriſt ſhall find not having on his own Righteouſneſs, *Phil.* 3. 9. but having his Robes waſhed, and made white in the Blood of the Lamb, *Rev.* 7. 14.

Woful, miserable Professor, that hast not the Gospel within, rest not in Church-Tryal, thou mayest pass that, and be a cast-away in Christ's Day of Tryal. Thou mayest come to Baptism, and never come to Jesus, and the blood of sprinkling, *Heb.* 12. 24. Whatever workings or attainments come not up to clear distinct Apprehensions of of Christ's *Blood*, *Merits*, *Righteousness*, (the main object of the Gospel) falls short of the Gospel, and leaves the soul in a condition of Doubtings and Questionings; and Doubtings (if not looked unto betimes) will turn to a slightiness of spirit, one of the most dangerous Frames.

Trifle not with Ordinances.
Be much in Meditation and Prayer.
Wait diligently upon all hearing Opportunities.

We had need of Doctrine, Reproof, Exhortation, Consolation, as the tender Herbs and the Grass hath of the Rain, the Dew, the small Rain, and the showers, *Deut.* 32. 2. Do all thou dost, as soul-work, as unto Christ, *Zach.* 7. 5, 6. As immediately dealing with Christ Jesus

Jesus, as if He were looking on thee, and thou on Him, and fetch all thy strength from Him.

Observe what holy Motions you find in your Soul to Duties, Prize the least motion that is from a sight of Christ, the least good thought thou hast of Christ, the least good word thou speakest of Him sincerely from the heart, is rich Mercy; Oh! bless God for it. Observe if every Day you have the Day-spring from on high (with his Morning Dews of Mourning for sin) constantly visiting thee, *Luke* 1. 17. Have you the bright Morning Star (with fresh Influences of Grace and Peace) constantly arising, *Rev.* 22. 16. and Christ sweetly greeting the soul in all Duties? What Duty makes not more spiritual, will make more carnal; what doth not quicken and humble, will deaden and harden.

Judas may have the sop, the outward Priviledge of Baptisin, Supper, Church-Fellowship, &c. But *John* leaned on Christ's Bosome, *John* 13. 23. that's the Gospel-Ordinance posture, in which we should pray, and hear, and perform all Duties. "No-"thing but lying in that Bosome will "dissolve hardness of Heart, and make

" thee to mourn kindly for Sin, and " cure *ſlightineſs*, and ordinarineſs of " Spirit (that Gangreen in Profeſſion) *that* will humble indeed, and make the Soul cordial to Chriſt, and Sin vile to the Soul, yea, transform the uglieſt piece of Hell, into the Glory of Chriſt. Never think thou art right, as thou ſhouldeſt be, a Chriſtian of any Glorious Attainment, until thou come to this, *always* to *ſee* and *feel* thy ſelf *lying in the boſome of Chriſt*, who is in the boſome of the Father, *John* 1. 18. Come and move the Father for ſights of Chriſt, and you ſhall be ſure to ſpeed: you can come with no requeſt that pleaſeth Him better. He gave Him out of his own boſome for that very end, to be held up before the Eyes of all ſinners as the everlaſting Monument of his Father's Love.

Looking at the natural Sun weakens the Eye. The more you look at Chriſt the Sun of Righteouſneſs, the ſtronger and clearer will the Eye of Faith be. Look but at Chriſt, you will Love Him, and Live on Him. Think on Him continually; keep the Eye conſtantly upon Chriſt's Blood, or every blaſt of Temptation will ſhake you. If you will ſee Sin's ſinfulneſs to hate it

and

and mourn, do not ſtand looking upon Sin, but look upon Chriſt *firſt*, as *ſuffering* and *ſatisfying*. If you would ſee your Grace, your Sanctification, do not ſtand gazing upon them, but look at Chriſt's Righteouſneſs in the *Firſt* Place: (ſee the Son, and you ſee all) then look at your Graces in the *Second* Place.

When you act Faith, what you firſt look at, that you expect Settlement from, and make it the bottom of your Hope. *Go to Chriſt in ſights of thy ſin and miſery*; not of thy Grace and Holineſs. Have nothing to do with thy Grace and Sanctification (they will but vail Chriſt) till thou haſt ſeen Chriſt *firſt*. He that looks upon Chriſt through his Grace, is like one that ſees the Sun in water, which wavereth and moves as the Water doth. Look upon Chriſt only, as ſhining in the Firmament of the Father's Love and Grace, you will not ſee Him but in his own Glory, which is unſpeakable. "Pride and un-
"belief will put you upon ſeeing ſome-
"what in your ſelf firſt; but *Faith*
"*will have to do with none but Chriſt*,
"who is unexpreſſibly Glorious, and
"muſt ſwallow up thy Sanctification,
"as well as thy ſin; for God hath
"made

"made Him *both* for us, and we muſt "make Him both, 1 *Cor.* 1. 30. 2 *Cor.* 5. 21. He that ſets up his Sanctification to look at, to comfort him, he ſets up the greateſt Idol which will ſtrengthen his doubts and fears. Do but look off Chriſt, and preſently (like *Peter*) you ſink in doubts.

A Chriſtian never wants comfort, but by breaking the order and method of the Goſpel, looking *on* his own, and looking *off* Chriſt's perfect Righteouſneſs; which is to chuſe to live rather by Candle-Light, than by the Light of the Sun. The Honey that you ſuck from your own Righteouſneſs, will turn into perfect Gall; and the Light that you take from *that* to walk in, will turn into black Night upon the Soul. Satan is tempting thee, by putting thee to plod about thy own Grace, to get comfort from that; then the Father comes, and points thee to Chriſt's Grace (as rich and glorious, infinitely pleaſing Him) and biddeth thee ſtudy Chriſt's Righteouſneſs (and *his biddings are inablings*) that's a bleſſed Motion, a ſweet Whiſper, checking thy Unbelief; follow the leaſt hint, cloſe with much Prayer, prize it as an unvaluable

invaluable Jewel; it's an earneſt of more to come. Again,

If you would Pray, and cannot, and ſo are diſcouraged, ſee Chriſt Praying for you, uſing his Intereſt with the Father for you. What can you want? *John* 14. 16. and *Chapter* 17.

If you be troubled, ſee *Chriſt your Peace*, Epheſ. 2. 14. Leaving you Peace when He went up to Heaven, again and again charging you not to be troubled, no not in the leaſt (ſinfully troubled) ſo as to obſtruct thy Comfort, or thy Believing, *John* 14. 1. 27. He is now upon the Throne, having ſpoiled upon his Croſs (in the loweſt ſtate of his Humiliation) all whatſoever can hurt or annoy thee. He hath born all thy ſins, ſorrows, fears, diſgraces, ſickneſſes, troubles, temptations, and is gone to prepare Manſions for thee.

Thou who haſt ſeen *Chriſt all*, and thy ſelf *abſolutely nothing*, who makeſt *Chriſt* all thy life, and art dead to all Righteouſneſs beſides, thou art *the Chriſtian*, one highly beloved, *thou* haſt found favour with God. Favou-

rite of Heaven, do *Christ* this *one favour* for all his Love to thee, Love all his poor Saints and Churches (the meanest, the weakest, notwithstanding any difference in Judgment) they are Engraven on his heart (as the Names of the children of *Israel* on *Aaron*'s Breastplate, *Exod.* 28. 21.) let them be so on thine. *Pray for the Peace of* Jerusalem, *they shall prosper that love her.* Psal. 122. 6.

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